J. 2. 21.

THE

TRIMMER:

OR,

The Life and Death,

OF

MODERATION.

Wherein

Is contained an account of Her Country, Parentage, Birth, Kindred, Education, Marriage, Children, Death, and Reſurrection.

Likewiſe,

The Lives and Deaths of her Principal Friends, and Perverſeſt Enemies.

Preſented to Publick View by one of Her SONS.

LONDON:

Printed for *Dorman Newman*, at the Kings-Arms in the *Poultrey*. 1684.

BRITISH MUSEUM

TO HIS
HONOURED FRIENDS
T. E. J. B. and *H. S.*
ESQUIRES,

The Translatour wisheth all Health.

Gentlemen,

I Find this following discourse was written many a ay ago by *Hesychius*

Pamphilus, in the native
Language of *Feliciana* (a
Language peculiar to that
Island.) And because there
are not many Copies of it
and the Language it self
not much understood, but
by such as have been bred
and born in that Island, or
have travelled thither, I
thought good to translate
it for the common benefit
or delight of our Coun-
try-men.

The

The Story is not long, and in some things parallel to our present times, therefore did I judge the Translation more seasonable. If any reap either benefit or delight by reading of it, I reckon my pains more then requited. And for your selves, Gentlemen, if you shall please to own it as a testimony of singular respect to you (after that to the Publick) I shall super-

add that to the other En-
gagements upon him, who
is,

Gentlemen,

Yours to serve you,

N. S

THE

THE EPISTLE TO THE READER.

TO *the* Courteous *or* Curious *Reader*, all Moderation. *The like to all by-ſtanders,*

Hearers, Examiners, and
Censurers of this discourse
and but one thing more, viz.
To make this your Mode-
ration known to all men
('*tis* Apostolical) *that with*
whomsoever you converse
you commend, promote, pro-
pagate and countenance it
then have I as many Licen-
sers (*as I need;*) *so many* Rea-
ders, *so many* Licensers, *wh*
though they subscribe not t
the Letter, *yet do concu*
wit

with the Spirit *of this Treatise. Then what happy Times! no more Swords, but Plough-shares; nor Spears, but Pruning-hooks; then no more jars, divisions, dissentions, schisms, or heart-burnings, but* the voice of the Turtle shall be heard in our Land, *and* the unity of the Spirit in the bond of peace in the Church.

Then shall you not need to enquire where Feliciana *is,*

is, we ſhall have it here:

Eſt hic, eſt Ulubris, animus ſi te non deficit æquus.

Nor yet to enquire what this Heſychius Pamphilus *was, for I can promiſe for him, being in my younger dayes as well acquainted with his Spirit and Temper as any one. That he was one who would not willingly offend any one, no not the worſt*

Sons

Sons of Disobedience *here spoken of, but to desire they might all be reduced to* the wisdom of the Just: *And that by* Disobedience *here described, he meant not any who in* controverted Points *do soberly and peaceably dissent,*

Omnes hic veniam petimusq; damusq; vicissim.

But only such as are disturbers

ſturbers of the Civil Peace
and for ſuch, Moderatio
her ſelf hath not a word t
ſay, but hath in readineſs th
weapons of her warfare, t
revenge *all ſuch* Diſobedi
ence.

Nor did he in ſpeaking o
Extremity, Politicus, *or a-*
ny other, intend any reflexi-
on upon any particular Per-
ſon or Perſons whatſoever,
but had the ſame deſign with
the wiſe Tekoiteſs, *who*
fetcht

fetcht *about* a form of words, *in a* Parabolical train, *only to* reduce the Lords baniſhed, *and to prevent the putting out the* Coal of Iſrael, *the Sacred* Coal *of Religion and Peace.*

Now Reader, if thou careſt neither for Heſychius, *nor* Pamphilus, *nor the* Tranſlator *neither, if thou art but for* Moderation, *I have enough, and ſhall love thee, and thank thee, yea,*

give

give thee the publick thanks of the Nation.

And then have a Commission to invite *thee to a meeting with some of* Moderations *Friends, to congratulate her* up-rising, *and the hopes of her* Churching *in due time, where we shall be* merry, *and more then that*, thankful; *and the* Dishes *we shall provide are but two* great standing Dishes; *the one, the largest*

that

hat can be, *of the greateſt* hankfulneſs *to Almighty God for his Mercy*; *and the other, as near that* as may be, *of heartieſt thanks to his Majeſty, for his Gracious Indulgence, and Royal Clemency*; *and after both, one ſober draught in a* friendly Cup, *called* Poculum Charitatis, *which we deſire may go round the whole Nation.*

Now

The Epistle, &c.

Now, Reader, go on, or farewel.

Thine

N. S.

5 FE 62

THE

THE HISTORY OF MODERATION.

CHAP. I.

e Country, Pedigree, Parentage, Kinred and Acquaintance of Moderation.

MODERATION, how-ſoever ſhe hath of later dayes lived obſcurely, as a *Stranger* to moſt Nations he Earth, and altogether unknown

to not a few, is *descended* of a very a
cient and honourable *Family*, famo
for their Piety and Loyalty; S
came out of the *holy Land*, was born
Arimathea, of the most Honourab
Family in that City, and of the *Se*
torian Dignity.

A Family which brought for
more *Saints* then all the world b
sides; all the holy *Prophets* of o
and the blessed *Apostles*, sprang out
it; and very near in bloud she was, a
intimately acquainted with those n
ny Worthies famed in ancient Sto
whose Race is almost wholly worn
since, to wit, famous *Urban*, *Pude*
Clemens, *Justus*, *Aristobulus* (an ex
lent Statesman and a Privy Coun
lour) *Aristarchus* (a great and g
cious Prince) and *Fortunatus* (a ha
and experienced General) Saints
in the *Primitive Calender*: As
with those of her own Sex, the L
Dorcas, the *Lady Elect*, and her S
Elect (whose names I do not now
member) so well known, and so m
honoured by the beloved Disc

Saint *Lydia*, Saint *Priſcilla*, Saint
maris, Saint *Tryphena*, and her Siſter
nt *Tryphoſa*, and Saint *Claudia* (ſup-
ed to be our Country-woman:)
all of them unqueſtioned Saints in
firſt Primitive Calender, before
of thoſe were *Canonized*, whoſe
es fill up our preſent Calen-

many great Perſonages beſides de-
acquaintance with her, and ſome
ned Kinred of her; as firſt the
Pilate, but it was afar off, who
tely ſent word to the Lord *De-*
her Husband, ſitting *Preſident* in
High Court of Juſtice (as then
d) that he ſhould in no hand pro-
to the condemnation of the Pri-
r then at the Bar, whatſoever
d come of it, though he loſt his
upon it.

nd King *Agrippa*, who was much
er off, who though he fouly diſ-
the bandying againſt *Moderation*,
e ſpake but one word, and that
aintly, in favour of the cauſe, and
but *almoſt perſwaded* to counte-

nance it. Doctor *Gamaliel* was
neareſt of the three, and ſpake mo
her behalf, to ſtop the further proſe
tion againſt her for a time, and ſo
help her out.

But *Tertullus* the *Sollicitor*, w
a peſtilent Adverſary (whether, as
ſaid, *Avaritiæ magis quam ma*
cauſa, I will not determine) an
ſpent all his Oratory and Rhet
to make her as black and odious
could.

The place of her birth was *A*
thea (as I ſaid before) and is the
with that which was called *Ram*
old, where was the firſt *Acade*
Divine Students, and the anci
Colledge that was for the ſons o
Prophets, whereof *Samuel* was
dent; and the ſelf ſame City, whe
fore him *Deborah*, that reno
Princeſs, and firſt *Queen Regent*,
her Court. There was ſhe born

Her Fathers name was *Seignio*
vity: Her Mothers, Matron *Sa*
(a Woman of few words, but
underſtanding.) And a happy

they were, and of ancient and ho-
rable Extractions. *Gravity*'s Fa-
r was a Grandee of State, an Ho-
rable Privy Counſellor, lived and
d at *Arimathea*, his name *Joſeph*,
oſe Genealogy may be fetcht from
Second Adam, it was ſo high, ſo
, and ſo ancient; his Father *Ben*
ios, ſirnamed *Bar-Jonah*, he the
of *David*, he the Son of *Abraham*,
he Son of *Noah*, he the Son of
ch, he the Son of *Seth*, he the Son of
m the Second, he the undoubted
of God, and the firſt-born of every
ture.

le it was that in open Court, when
firſt High Court of *Injuſtice* was
to arraign and condemn the moſt
ocent Perſon that ever was, and
r Sacred Soveraign beſides, *the*
s Annointed, perſwaded and preſ-
with all his might, to ſtay that
dy Sentence from being pronoun-
and executed, which, as he then
them, might ſooner be *repented*
recalled, and would ſet all the Na-
a bleeding; and when he ſaw he

could not be heard, he entred his P*testation*, arose from the Bench, a withdrew with much detestati from their Assembly, with whom would not have his *Honour* unit nor his Loyalty and Conscience sta ed.

Sagacity's Ancestors were Chur men; some of them had been pres at the first and best *Synod* that was called together, met purposely *Accommodation*, where all unanimo voted no *Imposition* of things burd som to Conscience, and agreed to a very few *Canons*, enjoyning some *things necessary*, whereby Peace of the Church was then ha ly settled.

The Children did not at all deg rate from their Parents, but as had been vertuously brought up they lived together as sweetly, being married till of full age, good understanding; and as their thers had been, each of them, glory of their respective Pro ons, so were the Children

lory and joy of their *Parents*.
But it happening after a certain
me, that *Perſecution waſting* on the
ne hand, and *deſolating Armies* on
ne other over-running all, their
lative Country grew *too hot* for them
abide in: Therefore were they
rced to ſeek out ſome more ſafe and
iet habitation; and having travel-
d many Countries, but finding no
ch, where they might quietly ſettle,
ey came at laſt to a certain *Iſland*,
lled *Feliciana*, by others corruptly,
lyſiana; an Iſland neareſt the *Æ-*
ator of any other, yet not under the
quinoctial line; that being an errour
hich our times have corrected, the
ſt *Æquator* not being where *dayes*
d *nights* are of equal length, but
here the Inhabitants minds and ſpi-
s are equally affected each to other,
erefore by ſome called the *Æqui-*
imal, or *Æqui-amicitial* line, by
hers the *Æqui-ſcriptural* line, more
lie to be found in the new *Cœleſtial*
obe, then in the old *Terreſtrial*;
re did they plant themſelves and

their Family. A very fertile Isle it
and seated in a most *temperate* Clim
there being no *extremity* of heat
cold; blessed with a happy Gover
ment and Laws, squared many
them to a Conformity to Divine P
cepts, others suited to the condition
the people, in order to publick goo
No where is a *Deity* more honour
a Prince more beloved, a people m
happy, and peaceably disposed. Th
they usually live to a great age, and
much health and plenty, and dye
till they are full of dayes. The te
perateness of the Clime may be ea
conjectured, if you consider the scit
tion of it, it being seated just in
very *middle Degree* of *Latitude*, a
in the very utmost and most rem
degree of *Longitude* from the *Meri*
an of *Rome*.

Thither, I say, came this Family, a
there seated themselves, and there
they the Children which they had,
whom we shall speak; whose Hist
being many a day ago written in
native Language of that Island

ere transcribed and translated out of
ne Original, for the benefit or delight
f our own Country.

CHAP. II.

of the two Brethren of Moderation.

THe Parents had but a few Children, though they lived long together, to a great age; never had but wo Sons (and they Twins) and one nly Daughter, of whom this Discourse chiefly relates. The name of he elder was *Philodike*, or Love-Justice, a rare Patriot, and excellent tatesman: of the other *Philotheus*, a ue friend to Religion, and as eminent Clergy-man.

They were Twins, as I said, and so like, that you could not know the ne from the other: Both were nur-

fed

ſed by their own Mother *Sagacity*, like feature, ſtature and diſpoſitio alwayes bred up together, equally loved of their Parents, and (whi is rare to be found among Brethren theſe dayes) no emulation or unkin neſs in the earth, but alwayes int love and firm agreement to their d ing day; whatſoever pleaſed or d pleaſed the one, did the ſame to t other; they both joyed and griev together, liked and diſliked alike, b ſtrange and rare ſimpathy of natu and affection: They lived both to good old men, and dyed both tog ther, immediately after their Sis *Moderation* (even the ſelf-ſame Day and all three buryed in one and r ſame Grave.

The Mother, if ſhe might have h the name, would have had the eld called *Philotheos*, and bred a *Divin* becauſe her father was ſo; but h Husband perſwaded her, and ſhe pr ſently yielded to have the younger called, adding withall, that it could b no diſparagement to him, to have th

eld

der called *Philodike*, for otherwise, id he again, it were but small honour comfort to me, to give the name Religion and Love to God, if there were not first had a respect to Justice nd Righteousness.

But it made no matter which was hich, for not only their age, habit nd complexion were alike, but their ispostion too, so that you had not een much mistaken, or at all called hem out of their names, if you had alled either of them *Philodike*, or *hilotheos*; for *Philodike*, the Lover of ustice, was as true a Friend to Reli-ion as *Philotheos* himself was; and *Philotheos*, the Lover of God and Re-ligion, was as much for Justice and Righteousness as his Brother was.

CHAP.

CHAP. III.

The Birth and Breeding of Moderation.

THey had but one Sister between them, her name was *Moderation* (born to her Parents when they were well in years:) And she bred up at home, and nursed by her Mother *Sagacity*, who, with *Seignior Gravity* the Father, had instilled into her the chief Principles of Religion, Morality and Prudence, and she so apt and apprehensive withall, to conceive and retain (whatsoever she *heard* or *read* was all her own presently:) And besides it was observed in her, she would oft ask such *Questions*, and make such *Queries*, to understand the reason of things that seemed high, or doubtful and obscure (but still things

pertinent

ertinent and *ſerious*) as was to be wondered at in a Woman, and of her age eſpecially: Neither did ſhe ever trouble her head about *Niceties* and *Impertinencies*, that it was verily conceived ſhe could give as good ſatisfaction in moſt points of *Religion* and *Practice* as moſt *Divines*; and in matters of *Prudence*, and right *State-Policy*, few Stateſmen could go beyond her: So that it was ſaid, of all hands, of her when ſhe was young, that ſhe muſt be married, either to ſome eminent *Stateſman*, or *Churchman*, for ſhe would make an excellent Wife for either, and accordingly it fell out, for ſhe was married to two ſuch, one after the other, as you will hear anon.

CHAP.

CHAP. IV.

Of Experience, Aunt *to* Modera-tion, *her Husband, Childre Character and Employment, an how* Moderation *was bred i her School.*

I Might have informed you al that *Sagacity* had an elder Siste called *Experience*, a very wise, know ing and vertuous Woman, and she liv ed to a very great age, in so much a she was commonly call'd *Old Experi ence*: But she had gone through a worl of *troubles* as ever any did (inward an outward) for many years, much sick nes, many crosses in the world, ye would she still say, all were for he good. And the least was not in her Hus band, to whom she was married ver young

ung; his name *Philuntos* (he loved nſelf, and cared for no body elſe) great *Gallant* he was, and newly me of age, and of a fair Eſtate; but wilfull and heady young man hē s, and muſt not be contradicted nor unſelled neither: He would never arken to the advice of his Wife *perience* till all was gone; He was ny times haſty and unkind to his ife beſides, when any thing had offed him, and this was a *great cut* to r. But at laſt ſhe, by her wiſdom d fair carriage, wrought a great ange in him; ſo that people would en ſay, See by *Experience*, what y not a wiſe Woman bring a bad usband to in time? *The Good Gill y mend the Bad Jack.*

She had by him many Children, ree Sons, and as many more Daughrs: The three Sons firſt, whoſe mes were, *Philedonos*, *Miſoponos*, d *Aſotos*, all three too like the Faer.

Philedonos was all for play and his eaſure; a dainty and delicate youth he

he was, and his Father had ſpoil
him, by making a very Wanton of hi
and he muſt be a Gentleman beca
the eldeſt.

Miſoponos was put to a Trade, bu
deadly lazy Boy he was, very dull
learning, and hardly brought to ſet
to any thing, or ſtay with any M
ſter.

Aſotos was worſt of all, a prodi
vain he had in ſpending whatever
could wrap and rend, and good at n
thing in the Earth but ſtroying.

When many ſaw theſe young La
and beheld their carriage, they ſa
it was not for nothing that that Pr
verb was raiſed, *Experientia Ma
Stultorum*, that is, *Experience* is t
Mother of Fools. But all three at l
having well ſmarted for their fol
and being well taught by their M
ther, *Dear Experience* (ſhe took a wo
of pains with them firſt), they w
much reclaimed.

But her Daughters proved all ſi
gularly good. The firſt was *Prob
tion*; ſhe had endured much, a
h

d been exerciſed with many temp-
ions.

The ſecond *Patience*, a very meek,
et and ſubmiſſive a Creature as
d, never murmuring, fretting, or
contented.

And the third *Diligence*, a mighty
ve and handy body, and ſo willing
deſirous to pleaſe, as you never
the like.

Theſe three ſhe had pretty *thick*
after the other in her younger
es, and ſtay'd a fair while ere ſhe
any more; in ſo much that many
ught ſhe would have had no
e Children: And all theſe three
t through *much hardſhip*; you
ht, if you had looked wiſhly on
n, have diſcerned ſomewhat of
in their very Countenances, for
Mother had been under ſeveral
bles all the while ſhe went with
n: And they had all of them a

ſpice of *Melancholy*, and were trou
bled with the *Hypocondriack* wind
which they after rubbed out, and the
grew very healthful, and lived all
them comfortably.

After theſe three, *Probation*, *Pat*
ence and *Diligence*, were a little grow
up, ſhe had three other goodly Chi
dren: *Hope* the firſt, after her *Conf*
dence, and laſt of all *Aſſurance*: The
ſhe had not ſo thick as the oth
three, but ſhe ſtay'd a fair while b
tween *Hope* and *Confidence*, and ſom
what longer ere ſhe had *Aſſuran*
Theſe three laſt made *Experience*
joyful Mother, and crowned her lat
dayes with much happineſs, and th
were as happy for their part in the
Mother: Tender Children all thr
when young, and had never grow
up, if their own Mother had not ca
fully nurſed them: But when grow
they were of an excellent Comple
on, and rare Conſtitution, ever healt
ful, and ſo chearful, that they w
never known to have an ill day,
lo

k with a ſad Countenance: Nay, *Mother* never had an *ill fit* all the ile ſhe went with *Hope*, *Confidence* d *Aſſurance*, as ſhe had formerly had h all her other Children: Yea, it thought ſhe lived the longer for m; and they were ſuch good Chil- n, and ſo tender of their Mother, t they eaſed her of all troubles, ſo t ſhe was never troubled with any bly buſineſs after, but lived as if had been in Heaven already, no ature in all the world ſo happy as

er wild Husband *Philantos*, hav- now made away all his Eſtate, and Wives *Portion* too, was at laſt fain live upon his Wives care and s; and ſhe maintained him and all Children very comfortably.

he taught a *School*, and was excel- y qualified for that Employment; ighty *judicious* and ſolid Perſon was; a great and diligent *Obſer-* he had been of whatever memo-

rable matters ſhe had read, or had o
curred in her time: She was unive
ſally read, I ſuppoſe, in all Hiſtor
whatſoever, *Eccleſiaſtical* or *Civi*
Ancient or Modern; ſhe had all t
Chronicles of the Kings of the La
and all the remarkable Accidents
Occurrents that had happened in th
ſeveral Reigns, *ad unguem*, beſi
what ſhe had furniſht her ſelf wit
her own Collections and Obſerva
ons for many years; and ſhe ha
moſt rare memory.

She could tell you by variety
Examples, and plenty of Inſtan
what had made Princes happy or
fortunate, what would make a C
monwealth flouriſh or decay; w
would raiſe or ruine a Family, w
would ſettle or diſturb the Chur
peace: In a word, you could ha
put that to her, which ſhe could
ſatisfie you in; ſhe could tell
who, or what, was like to thri
miſcarry; what Match was lik
prove well or ill: And her Judg
ſeldom failed.

She had an *Aphoriſme*, which was equently and familiarly in her outh, and call'd it an infallible *Maime*, by which you might gheſs at hat was future by what was paſt, hich, ſhe ſaid, ſhe had from the *Pen* a matchleſs Prince, a man of the epeſt inſight, and greateſt wiſdom d obſervation in the world, and as this, *That which hath Been will Be, d there is nothing new under the n.*

With her *Moderation* had much of r breeding, beſides what ſhe had had t to her by her Father *Gravity*, and r Mother *Sagacity*; and careful ſhe s to treaſure up her Aunt *Experies* Aphoriſmes and Dictates as ſo ny Jewels of Gold; yea, in every tter of moment ſhe would ſtill come d adviſe with her Aunt *Experience*, her dying day, for ſhe long out-lived *deration.*

Moreover, *Philodike* and *Philotheus*, two Brothers, were wont, at every

breaking up at School, to come and spend their time with her; yea, after they had been at the University, they would often come and visit her, and they thought their time well spent while they were with her: They would often confess, they had learnt that from her mouth, which they might have looked for long enough in their Books, and not have met withall: Yea, when they were advanced to that greatness, whereof I shall tell you more anon, they would familiarly come to her for advice and counsel, and this made the one so happy and accomplisht a Statesman, and the other a Divine.

She had not, as was thought by some, much of Learning or Languages, knew none but her Mother tongue: But she had read most of the Writings of the Divines, and of the Histories of her own Country over and over, and had them perfect: And she did constantly back her Precepts with such choice and pregnant Exam-

ples

ples, that made such impression in her Schollers, as that her Dictates were look'd upon as Authentick *Demonstrations*, or *Probatums* at least; and *Ipse dixit* was never more current in the old Philosophers School, then *ipsa dixit*, or *Experientia docuit*, was in hers; yea, *Experientia docuit* went for currant Authority all the Land over.

Very famous she was for the great good she did in teaching, and indeed she excelled all other School-masters and Mistrisses whatsoever, so that she was by some, for a singular Gift she had in teaching above all others, by way of *Honour* and *Eminency*, styled, *Experientia Magistra Stultorum*, *Experience* the Mistress of Fools, because where none else could do good of them she could; but by most she was styled, *Magistra Sapientum*, the Mistress of the wisest. But to be sure all were the better that came under her Education and Instruction; and this was an Observation that was general-

ly taken of her Schollers, That the alwayes were better *Livers*, the thoſe who had been taught only b Book.

Moderation was bred up in he School, as I ſaid, and profited much was the moſt plyable Scholler ſhe had in all the School, and therefore ſh took the more delight to diſcourſ with her, read her many a long Le ture; She would ſometimes take he in private with her into her Cloſet, and ſay to her, *Moderation*, thou ar my near Kinſwoman, I love thy very name, I would there were more of it; and next to my three youngeſt Daughters, *Hope*, *Confidence* and *Aſſurance*, ſo neceſſary to my Salvation, I love thee as well as any Child I have, and above any other mortal Creature whatſoever; thy name and nature being ſo full of *benignity* and beneficialneſs to all mankind, becauſe ſo full of *charity*, which brings us Mortals on Earth to the neareſt affinity with thoſe Immortals in Heaven;

and

nd ſhould I ever have another daughter, I would call her by thy ame.

" *Moderation*, I will tell thee what I have obſerved, and know to be moſt certain; Thy Anceſtors have been bleſſings to Mankind in all Ages, and in whatſoever Countries they have lived, have honoured God, preſerved Peace, ſecured States, prevented Commotions, ſuppreſſed Inſurrections, united Hearts, ſtrengthened Hands, confirmed Love, rooted out Diſcord, countenanced Piety, cheriſhed Loyalty, protected Innocency, ſettled the Church, ſecured Religion, prevented Schiſmes, extirpated Hereſies, enacted wholſom Laws, eſtabliſht Commonwealths, enriched the *lower* World with the *higheſt* bleſſings of Heaven, *Peace*, *Joy*, *Unity* and *Concord*, and with the beſt of *earthly* bleſſings, *Love*, *Friendſhip*, *Plenty* and *Proſperity*. Oh! how good and joyful it is, to ſee Brethren

" dwell

" dwell together in Unity, cement
" together with the Spirit of t
" Christian *Moderation*!

" Let me advise thee, my Chi
" said she, to hearken to *old Expe*
" *ence*; If thou lovest thy life, a
" desirest to see good dayes, refr
" thy Tongue from evil, and thy L
" from speaking guile; eschew e
" and do good, seek peace and en
" it: follow *Peace* with all men a
" *Holiness*: Be sure thou follow hi
" who said, learn of me that I
" *meek and lowly*: Get that *meek* a
" *quiet Spirit*, which is said to be
" so great *price* with God: Hono
" the King, obey Principallities a
" Powers; speak evil of no man, mu
" less of Dignities; clothe thy s
" with humility, meekness and inc
" fensiveness; and be sure to remem
" ber thy own old short Lesson, L
" *thy moderation be known to all me*
" be not high-minded, envy no m
" greatness; study to be quiet, and
" do thy own business; fly, as t
" m

moſt dangerous diſeaſe, and moſt infectious Peſt to a State, that *itching* and *bewitching* evil, called *Polypragmoſyne*, in our Language, *pragmaticalneſs*, the fatal break-neck of many and many: Avoid Contentions, deteſt Schiſmes; conjure down by faithful prayer, ſelf-denial, and all other honeſt means, that evil ſpirit of *Diviſion*, *Cenſoriouſneſs* and *Supercilíouſneſs*: Mark them that cauſe Diviſions and avoid them; Have no commerce with wickedneſs, and the rebellious ſons of *Belial*, thoſe of a fiery and turbulent ſpirit; in no hand meddle with them who are given to *innovations* and *change*; pray for all, and do good to all, that we may lead a quiet and peaceable life in all godlineſs and honeſty; learn to *bear* and *forbear*: whoſoever ſaith a *Confederacy*, ſay not thou a *Confederacy*, but let integrity and uprightneſs preſerve thee; remember him, who watched over himſelf, when he ſaw others watched over him, that they might not

take

" take him *tardy* in any matter of
" *Kingdom* : and who then will ha
" thee, if thou followeſt that which
" good? But if thou meeteſt w
" trouble when thou doeſt well,
" member who ſaid, it is better, if t
" will of God be ſo, to ſuffer for w
" doing then for evil, and whoſe L
" gacy that was, *In the world* y
" ſhall have *trouble*, but in me *peac*
" But be ſure you never ſuffer as
" evil doer, or buſie-body in oth
" mens matters: then truſt in Go
" and take his promiſe, and *Experie*
" *ces* teſtimony to it, He will never f
" thee, nor forſake thee, but make th
" righteouſneſs ſhine as the light, an
" thy innocency as the noon-day
" Then *Moderation* thou ſhalt be
" happy Woman, bleſſed in thy lif
" and more bleſſed in thy death
" bleſſed in thy *coming* into the world
" and more bleſſed in thy *going out*
" this world into a better.

This, and much more to this pur
poſe, did *Experience* ſay to *Moderation*

the like precepts she gave to all Schollers.

And when *Philodike* and *Philotheos* me to visit her at any time, she ould be lessoning them the best she uld, and she would say to them,

" You are young, and I am old, I have seen many *changes*, I hope you will see an happy *settlement*; I have lived to see an end of *Wars*, I hope you shall never see an end of *Peace*; I have lived privately, being a Woman, and of many sad trys als, you are hopeful and likely young men, and it may please God so to bless you, as that you may be called forth to publick Employment, and if ever it shall please God to raise you, remember you are not born for your selves: Labour to be as good as great, more to please God then men; more to mind the publick good then your private interest: First seek the *Kingdom of God*, and the righteousness thereof; next,

" the

" the happiness of *this Kingdom*, a
" the welfare thereof; next to t
" Peace of God, and a good Conſ
" ence, prefer the Peace of Church a
" State, without which you can n
" ther have nor keep the former; n
" make nor cheriſh *Parties*.

" Drive on no Intereſt or Deſig
" but the publick good; contend f
" nothing but Piety, Sanctity, Unit
" and Charity; oppoſe and deteſt n
" thing ſo much as Irreligiouſneſ
" Prophaneſs, Pride, Diviſion an
" *Revenge*; fear God, honour you
" Soveraign, love your Country, pra
" for the Church, then ſhall you b
" bleſſed of God, protected, and, i
" may be preferred by your *Prince*
" and beloved of your Country
" Remember that old never failing
" *Oracle*, that *Experience* hath eve
" ſeen made good, *Them that honou*
" *me I will honour*, and *they that de*
" *ſpiſe me ſhall be lightly eſteemed.* And
" laſt of all, let me charge you, in
" whatſoever place you may be ſet,
" that

that you never forget your Sister *Moderation*; whom she held all at time in her hand, and there we w leave her at present, with her nt *Experience*.

CHAP.

CHAP. V.

Of Philodike *and* Philothe *bred together.* Philodike *Profession, Character, Advanc ment, Death, Burial and Ep taph.*

NOw leaving *Moderation* and h Aunt *Experience* together, w will return to *Philodike* and *Phil theos*, the elder Children; Whi they were young they were bred t gether under the same Tutors an Teachers: Towardly and hopef Children both (the forwardest Scho lers in all the School) learning th same Authors, and performing th same School-Exercises, and profite so much, that in a short time (bein well fitted first) they were sent t th

e *University*, where bothwere taken uch notice of for their extraordina- diligence, early rising, and some- mes late sitting up at their study,and eir great *proficiency*. There when ey had taken their several *Degrees* which had been conferred on them, t out of favour, but merit) *Philo- ke* removed thence first, to the Inns Court, where he was none of your ung Gallants, that brave it in rich pparel, as if they came thither meer- to see and *learn fashions*; but a ose and hard *Student* he was, dili- ntly examining and enquiring into e Reasons and Grounds of the Law, d diving deeply, and piercing tho- wly into the more knotty *Intrica- s* and profound Mysteries of his ofession; to which having so well tained, he was called to the *Bar*, d in short time became famous for s *practice*; a most courteous and af- ble *Gentleman* he was, of a quick prehension, clear head, firm memo- ,free expression, and excellent good nguage, and above all, very *conscien-*

tions as to his *Clyents* and their Fe
(great or small) he looked not
much at Clyent or Fee, as at the *Cau*
and that not whose it was, but what
was.

He was afterwards, by many steps
advanced to be *Lord Chief Justice*
the Island *Feliciana*; which Digni
he did more honour with his worth
carriage, then the place did hono
him; there was he commonly styled
the *Incorrupt Judge*, and the *Poor man*
Advocate.

And after that, his Prince takin
further notice of him, he was take
in to be one of the *Privy Councel*, an
had the Great Seal committed to h
custody, and so he continued to h
dying day; living in the high favo
of his Prince, and dying in the lo
and honour of his Country.

Never was Great *Patriot* more g
nerally lamented, and his Funer
Hearse more loaden with *Encomi*
sti

Elegies, then when he was buri-
. One Paper I ſnatcht, which had
the foot of every *Tetraſtick* this
r the *Burden*; tranſlated out of
e Original, thus it may be ren-
red;

Mourn, mourn for Philodike:
Pray, pray God ſend's more like.

nd upon his Monument this *Epitaph*
graven.

Here lyes Great Philodike, *of* Gra-
vity *deſcended*,
And Matron Sagacity, *ſo much com-*
mended;
The Glory, Peace, Welfare, Pillar of
the Nation,
He ſerv'd God, Prince, Country in
his Generation,
Brother to Great Philotheos *and*
Moderation.

CHAP. VI.

Of Philotheos, *his Profession, Preferments, Character, Life, Death, Burial, Epitaph.*

Philotheos, as the Mother desired, was bred a *Divine*, and stayed much longer at the University, till he was accomplisht with all Endowments requisite for a *Church-man*. And being of great note there for his good life, solid preaching, and depth of learning, he was presented by a worthy Patron to a competent Living, whereto he went, and was there constantly *Resident*, never had *Plurality*, preached painfully, did very much good, kept Hospitality, made Peace among his Neighbours (if any were at variance) brought his Parish to a great measure of *know-*
ledge

dge in Religion, and to a general *good* onformity.

There had he dyed incumbent, had ot his Prince, hearing of his fingur worth, promoted him to a *Bi*oprick (that Government being nen in uſe in that Iſland, and ſo had een time out of mind) which though e accepted, he was not yet at all hanged from what he was before, nor fted up above his *Brethren*, but conued his former conſtancy in preachg, became a Pattern to his Flock in octrine and Converſation; a great courager of Learned, Orthodox, inful, pious and peaceable Minirs; nor did he more ſtrictly enire after their conformity to the hurch, then to the *Scripture-Canons*.

In a word, he ſo gave himſelf to *eading*, *Exhortation and Doctrine*, d the other duties of a worthy Pa-r, ſo *fulfilled* his Miniſtery which had received, as a good *Steward* of

the House of God; and one he wa
besides, that so well ruled his ow
house, that had he lived in the Prim
tive times, he might have been ac
counted a second *Timothy*, or in l
ter times, he might have been calle
another *Jewell*: He also dyed full
dayes, and was much lamented
And upon his Hearse many a s
Elegy was fastened, and one mu
longer then all the rest, had at t
end of every Verse this Burde
supposed to be made by the same A
thor, and translated into English, th
it runs.

All weep for the death of wor
Philotheos;
Most pray, that the World become
now Atheos.

And upon his Monumenc this E
taph inscribed.

H

Here lyes Philotheos, *of Churchmen beſt,*
Him the good will follow; God mend the reſt:
Moderation *loved him*, he Moderation:
His death fills all with ſad lamentation.

CHAP. VII.

Of Moderation *her Virtues and Character, her two Enemies.*

AND now to return again to *Moderation*: Her two Brothers while living, being of such eminent Quality (as you have heard) you would not think that their only Sister *Moderation* could want preferment, or sit long without many fair offers for a *Great Match*, and many such she had: But though she was a *Lady* of most amiable Aspect, and compleatly accomplished, yet did she never affect *Curiosity* in her Dress, nor *Costliness* in her Apparel (though very decent and comely;) and upon that account partly, some of the Gallants, who had heard much of her fame, wisdom and vertues

ertues, and had begun to court her; ll off again, and could give no other eaſon for it but this, that they feared he had ſo much of her Father *Gravity* in her, as was not ſutable to their outhful and frollick humours.

And indeed ſhe had a great reſemblance both of Father and Mother; Her Father *Gravity* ſhe reſembled to the life in her compoſed Countenance and Geſture, and her Mother *Sagacity* for all the world for her ſpeech, prudence and temper of ſpirit; ſo full of ſerious conſideration, and ſo judiciouſly circumſpect, as not to take up every thing upon *vulgar* eſtimation, and common report, but duly examining and deliberately weighing every thing ſtill, as was to admiration: And the truth is, her two Brethren, *Philodike* and *Philotheos*, even in their higheſt Dignities, held it not below them to adviſe with *Moderation*, but in difficult caſes eſpecially, they would be ſure to conſult with her, becauſe ſhe had had more of her breeding with

with their Aunt *Experience* th themſelves: Neither did they ev repent their hearkening to her, t they ſtill found, by *Experience*, that h counſel was alwayes ſafeſt; ſhe was Woman of a deep inſight into matte of concernment for Church or Stat and was never known to be *byaſſed* b intereſt or private paſſion (as moſt end others are) but alwayes wari foreſaw what was like to be the iſſ of things, and accordingly ſhe advi what was moſt for publick goo She was univerſally beloved of a above any mortal Creature, and h no Enemy in all the World, ſave on two, *Extremity* and *Diſobedience*.

Extremity hated her with all h heart, though ſhe had never given h any cauſe: And *Moderation* hat *Diſobedience* with a perfect hatr (and blame her not) ſhe had ju cauſe.

CHA

CHAP. VIII.

Of Extremity, *her Pedigree, Character, and Enmity to* Moderation.

Extremity was descended of an Ancient and Noble Family in *Cilicia*, sometimes a famous Province of the old Roman Empire; Her Father *Saul the second*, sirnamed *Hyperzelotes*, a man known far and near, whose education had been choice, proficiency incredible, parts great, abilities rare, travels many, in his life alwayes *irreprovable*, and in his way very *devout*: In his younger dayes he had been of a hot and eager spirit, a *Proto-persecutor* of the *Proto-Martyr Steven*, but as he grew elder he grew more mild and moderate; and as he changed his harsher name of *Saul*

Saul, into a softer, *Paul*, so was quite changed in his disposition fro *Hyper-zelotes* to *Hyper-philadelphot* and was turned into another man, *Saul* the first was for a while, but for ever.

He had been once of that Opinio that no sort of men ought more s verely to be *Animadverted* into, an dealt with, then such, who in the lea dissented from the Religion and *Rit of their Forefathers*; and would b Authority pass Acts severe enoug for suppression of such by *Banishmen Bonds*, *Imprisonment*, or death, he woul be the man that would see them pu in *execution*, which he also did, judg ing it the best service could be don to God, or his Church; thereupon h haled many into Prisons, and com pelled them to abjure, recant an blaspheme, or suffer and dye.

But after he was (I say) quite o another mind, and became the mos complacent and complying Person i the

e world, and held with *Moderation* much as any: Now (he ſaid) what s his *gain* before was now his *loſs*, d what he formerly eſteemed his ry, he looked on as his *ſhame*: *Circumciſion* was no more with him now en *Uncircumciſion*; both nothing the *new Creature*, to *faith* in Chriſt, the *keeping of* the *Commandements* God. He could condeſcend and comy ſo far now, as to be made *all things all men*, ſo it were to further the lvation of any. His Daughter *Exemity* was begotten by him in his unger years, as he was travelng to *Damaſcus*, before he had been tter catechiſed and inſtructed by *nanias*.

The younger dayes of the Daughr, were an imitation of the Fathers unger dayes, who obſerving, in thoſe nſettled times that had been in *Felicia*, about that time when there was *King in Iſrael*, and every man did hat was right in his own eyes, that any diſtempered Humours, even to

a plain *Delirium*, if not *Distraction* had pestered both Church and State thought it high time to *awaken* Au thority, to revive former severity with some further addition too, t curb *Moderation*; and being passio nately zealous to prevent any *Raptu* in the *Church*, before many othe *Disorders* in the *State*, would hav all brought into an *exact* Uniform mity.

It fell out also unhappily, and muc to the prejudice of *Moderation*, tha some of those Sons of *Disobedience* and Grand-children of *Belial*, ha much about that time, or not long be fore, broke out into an open Rebelli on, and made seditious Commotion when all were in expectation of se tlement in the Island; and not lon after a bloudy War was commenced between that Island and some othe potent Neighbours in the adjacen Islands: And *Extremity*, zealous watchful, and prudently sollicitous, t preserve common Peace at home, hel

ſuſpitious eye over *Moderation* and her Actions, as miſtruſting ſhe had derhand countenanced the former, correſponded with the latter; both hich (God knows) ſhe was far ough from, conſtantly praying for blick Peace, and the proſperity of e Church and State; yet could not *nocency* (as yet *unknown*) ſecure or *Moderation* from many a harſh nſure and bitter Taunt. Then uld *Extremity* twit *Moderation*, d charge her with diſaffection, and en hit her in the teeth with the ſcarriages of others, that ſhe had thing to do withall; and would ſaying, you muſt go a way by your ves, and be wiſer then all the world; d had I power in my hands, ſaid me (which was well they had not) would make *Moderation* pack, or ange her note.

But afterwards, to the great ſaſfaction of all, upon a through obvation, (I will not ſay a better infor-

information) *Extremities* prejudi
againſt *Moderation* was abated, a
afterwards became perfect Friends,
we ſhall ſay anon.

CHA

CHAP. IX.

Disobedience, Moderation's *only Enemy, whom she hated, her Pedigree, Character, and vile Posterity.*

Disobedience was the other Enemy *Moderation* had, and her indeed she as much hate as *Extremity* did , and much more justly, for her ny wicked pranks and practises a- nst both Church and State, yea, inst all *humane Society*.

She was a Woman of an *ill feature*, more untoward *nature*; descend- of an *infamous* and stained Family, very ancient; she was the Daugh- of old *Belial*, and that by a *strange man*; she was of a shrewd and sub-

tle wit, miſ-ſhapen countenance, m
ſtrous in her birth (being born w
teeth in her head, came laughing i
the world, with a *Coal* of fire in
hand, and a *Sword* in the other)
hollow eyes, and looking aſquint v
ill-favouredly, beſides, by a fall in
Cradle, ſhe had her back broken,
wry-neckt ever after: *Nature*
branded her for a prodigious *Carr*
She was twice married, firſt to *S*
the Son of *Bichri*, an old *Incendi*
and head of a ſeditious Crew;
after he had loſt his head, ſhe m
with *Elymas* the Sorcerer, who
with the *black* Art, an utter enem
all Righteouſneſs, and as full of
ſubtilty, malice and wickedneſs, a
Brethren the *Jeſuites* could wiſh,
his Father *Beelzebub* could make
and he was fitteſt for her, for it
ſhrewdly ſuſpected, they had
naught together before.

She was a Woman too too fruit
and had by both her Husbands a
ny lewd, vicious, and graceleſs C
dren.

Her first Husband openly taught Art, and invented the Instruments Rebellion, was the first that blew Trumpet of Sedition against his veraign; and it is thought she set m on: She had instructed her Chil-en in all the wayes of Impiety and disobedience; a *Roman Catholick* was, and therefore sent some of Children beyond sea; some were dents at *Doway*, some at *Lovayn*, one she sent to *John of Leyden's* ledge at *Munster*: They were great ficients all in the Arts, and very ward to propagate those Principles ght by the Hebrew Doctor *Abad-*, the Greek Professor *Apollyon*, and Latine Dictator *Filius Perditionis*; some of them understood all Lan-ages; men of working brains and les spirits; a viperous Generati-tearing out the bowels of whatso-r Nation bred them; skilful to di-le, destroy and supplant; the only emics to Monarchy and publick ace; they have set their heads and ir Agents awork to destroy Kings,

blow up Parliaments, burn Cities, waste Churches, to divide betw Prince and people, to make or creaſe parties, and their laſt endi bring in the *Abomination of Deſ tion.*

The *Children* by the later Husb were the more by far, and of ſev Complexions and Diſpoſitions, they had not been by the ſame Fa and Mother; yet were they their tural Children, and had ſomewh both in them, for both were noto for all or any manner of wicked imaginable, *neither barrel better ring*; and the Children like them thing came amiſs to them, ſo it bad enough; ſuch a Generation ſwearing, ſtaring, drinking, who ranting, roaring, quarrelling, figh filching, ſtealing, cutting of Pu and cutting of Throats, as wa in the world again, fearing nor not man, ſlighting Laws, Sta Penalties, Stocks, Pillory, Pr Gallows, Death, and Hell too,

ey had been the Spawn of the old
viathan, of whom it is said, he is
de *without fear*; the Mother, for
Childrens sake, was called *Mysti-*
Babylon, the Mother of whore-
ms and all abominations in the
th.

Some of her Children are professed
heists, and deriders of all Religion,
the *Sadducean* Heard, believing
Angel, nor Spirit, nor Heaven, nor
ll, regarding nor Law nor Gospel:
ne again she hath taught and train-
up to be the Inventers of new
ed Oaths, prodigious Blasphe-
s, and worse then hellish Execra-
ns, and *Preterplu-Satanical* Impre-
ions, out-daring Gods Justice and
ience, and dastarding Satan him-
, yea a whole Legion of Devils,
one of them once saying *Dammee*,
all *Let us alone*, I beseech thee *tor-*
t us not.

ure enough their damnation lin-
th not, who draw sin thus with

Cords, and damnation with Ca
ropes, and say, *Let the most High*
speed, that we may see him, and
haste, that we may know what *Hell*
This I know, that when these wret
ed Souls are *excoriated*, and shall
begin to feel those torments, they
presently relent, and change th
note, either seemingly to say
Lords prayer, *Let us alone now*,
torment us not, or to say their
backward, Lord *Un-Dammee*.

Others again are the Makers
Professors of the *Liberal Scienc*
Carowsing, and prescribe the rules
method of drinking round by num
and measure, till it be without
number or measure.

Others are devising new Game
Cards and Dice, and new way
cheating by them.

Out of this Family, as once out of
monstrous *Palladian* Beast, came
those that set *Troynovant* afire; or

this Pit came those swarms of Lo
sts, Drunkards, Gamesters, Whorers,
picures, Luxurious and Riotous per
ns, who darken the glory of *Felicia*
, and besides the devouring their
wn patrimonies, devour the fat and
e best fruits and wealth of our
and.

All these called *Disobedience Mo*
er, and were looked upon as hers by
l that knew them, having the lively
age of the Beast in their foreheads;
hers had it in their *right hand*, set
by the *right* hand of Justice; o
ers had it in their Noses, by drink
g too freely of Madam *Borne's* Cup;
d others had a brand all their Face
ver, by tasting too oft of their Sister
rapula's Bowl; but all spake one Lan
age, which was the *Language of the*
ast (used by no Nation, Civil or
arbarous, but themselves) every
ord an Oath, or a Curse, or pro
hane Scoffe and Jest at Scripture
nd Piety, or a *Belch* of *Bandery*,
hich some called a corrupt or ba

ſtard *Helleniſh*, but others, who ha
more underſtanding, ſaid, it was pu
and perfect *Helliſh* Language.

I ſhould have told you alſo, tha
Diſobedience, after her ſecond marr
age, kept a common Inn (otherwi
a common Stews.)

And as *Experience*, *Moderation*
Aunt and beſt Friend, kept her Schoo
ſo did *Diſobedience*, her worſt *Enem*
ſet up a School to increaſe her coming
in; but with this difference, that a
were made the better (even th
worſt) that came under her hands
ſo all were the worſe (even the be
that came under the hands of *Diſ*
bedience.

Many a fair eſtate was ſoon mad
away there, and many a hopeful pe
ſon utterly undone and quite marre
that came to be acquainted with he
or any of hers.

She had ſix Daughters, to whom

he committed the carrying on of her rade. The Eldeſt was *Madam orne*, a Woman of perſon proper nd handſom enough, but otherwiſe ore common then proper, migh- gallant in her Dreſs and Ap- arel.

The Second *Donna Spataloſa*, a ery laſcivious Wanton and inticing reature.

The Third *Miſtriſs Crapula*, a fowl eaſt, all Belly and Guts.

The Fourth *Bold Anaideia*, a confi- ent and brazen-fac'd Slut, a Shame- ſs and impudent Carryon.

The Fift *Donna Olympia*, lately ome from the Holy *Mother-See*; here ſhe had practiſed the ſame rt, with much ſucceſs, for many ears.

The youngeſt *Damoſilla Blan- ula*, a mighty fair-tongued, ſmiling,

smiling, and bewitching Crea-
ture.

They lived all under the same
Roof, and had their several Offices
their Lodgings are within, or over one
another.

Blandula, the youngest, was to sit
at the door, and watch and espy who
went by, and what Passengers were
fit to be called in; them would she
invite to come and make choice of a
Room, and tell them what Entertain-
ment was to be had in the House.
Being entered, she conveys them pre-
sently into *Donna Olympia*'s Lodging,
who, for her self, was richly adorned
with Jewels taken out of the *Triple*
Crown, and her Room was hung with
the rich Hangings she had brought
out of the *Vatican*.

After a short stay there, and a *Col-*
lation given, and the *Curiosities* view-
ed and looked over (that came from
beyond Sea) among which were
certain

rtain *Beads*, and *Medals*, and some *mages* of our Lady and other Saints, nd a fair *Crucifix*, she desires them o go up stairs to Mistriss *Anaideia's* odgings; Her they found at her Glass, curiously curling her Locks, nd spotting her Face, with her na-ed Breasts, and her Chamber all ound hung with many a *lascivious* icture.

If then any one startled, and hought they had seen enough, and raved leave to return, they would ll three tell them, there was more to e seen above, and they must not re-use to go up one short pair of Stairs nd taste of their Sister *Crapula's* Cup; t was a Gilt Bole of old and clear *Circe*, a Liquor, whosoever once tasted was turned into a Swine at the *second* draught; then they would of them-stlves desire to go on and see all, and o behold *Donna Spatalosa*; She was preparing Bracelets made of her hair, nd mixing Potions for Guests, that he had expected, and she came bold-

ly

ly and saluted them, offering them the courtesie of the House; and tell them, they must not refuse to visit their eldest Sister, Madam *Porne* whose Room would give them more content, then all they had yet seen: There sat she on a stately *Couch*, in rich array of Silk and Crimson Satin all daubed with broad *Gold-lace*; her Face new painted; she was old and wrinkled, but her paint made her look as fair as a Rose and a mixture of Lilly; a fair Room it was indeed, hung with the richest *Arras*; and you would wonder to see what a *Cupboard* was there of *Plate*, and what a fair *Prospect* into all the Fields and Gardens round about: She presented them by the hands of her waiting Gentlewoman *Eutrapeleia*, a smiling, merry and witty young Woman (all Jests and mirth) with a *Venus* Glass of Wine, and some *costly* Sweet-meats: But under the *Balcony* was a close *Trap-door* (discerned by few) over a deep Ditch and narrow Pit, called *Avernus*, into which, after

few short Amorous Embraces, she was wont to throw her Guests headlong, with the help of her Sisters, after they had first stript them of all they had about them, and they were never heard of more: Few, or none, that ever I heard of, that came once into Madam *Porno's* Clutches, ever came back again, or were seen alive, but sometimes a naked *Corps* was seen floating on the top of the Ditch: Only one escaped once, as *Lot* out of *Sodom*, to make the relation of their Entertainment; and he said, it was almost as great a miracle as his was; for he was fain to steal out at a backdoor, which he found locked, but putting forth all his strength, he burst it open, and then came down a narrow pair of Stairs, very steep and dark, which few were able to find, and so got away, resolving never to come more there; for said he, had I stayed longer, or attempted to go back the same way I came, I had certainly been *snapt*: He would ever after call them, *the six fatal Sisters*, and would warn

all

all his Acquaintance not to come ne
them.

But enough, and too much of *Di*
bedience, and I fear I have troubled t
Reader, with this long Discourse
her and her Children, and their wic
ed pranks; and no wonder, for it
this *Disobedience* that hath trouble
all the World, troubled both God a
: Man.

To return therefore to *Moderation*
the wayes both of the one and oth
Litter she could not chuse, but detes
and for the latter breed, she never ha
so much as her *name* called in questio
to *favour* any of them; but whe
any of the former Race broke out int
Rebellion, she could not help it; b
watchful and jealous *Extremi*
would have some hard thoughts
her, as if she had been an Abetto
whereas she was never so much
privy to any of their *Designs*, an
whensoever she came to hear of them
was as forward as any to *decla*
again

gainſt them, and to give her beſt aſſiſtance to ſuppreſs them; and whenſoever any of the Sons of *Rebellion* and *Diſobedience* were taken, and did receive condign puniſhment, ſhe did heartily rejoyce, as having no ſuch enemies of her own in that defiance, as thoſe that were enemies to *God*, to the *King*, to *Religion*, and to her *Country*.

CHAP.

CHAP. X.

Of the Pedigree and Progeny of Politicus, *no great friend to* Moderation.

I Could give you a Relation of a third Person also, that lived in the midway between *Extremity* and *Moderation*, who was no sure friend to *Moderation*, yet can I not call him an *enemy* neither. His name *Politicus*; and a meer *Politician* he was; no body could tell of what Religion he was, neither *fish nor flesh*; as he loved not *Moderation*, so he cared not for *Extremity*; he hated *Disobedience* indeed to the very death, and was for that much to be commended.

He came of the Ancient Roman ace, *Gallio* his Grand-father, and *ortius Festus* his near Alliance: *Poli-cus* was no bad Member in the *Com-onwealth*, though none of the great-t Friends to the *Church* nor *Church-en*, at whose *Revennes* he would ometime have a fling; no *Recusant*, uch less *Phanatick*; scarce good *rotestant*, but of the *Epicene Gen-r.*

He was a *conformable*, quiet and aceable Subject, and many wayes eful and serviceable, being an ex-eme good natured man, ever loyal his Prince, and true to his Coun-y.

In times of Peace he had a Com-ission for the *Peace*, and was in Au-hority, and singular good service he id, and kept his Country in quiet and ood order, executing Justice between an & man, & now & then he would ut down some notorious ill *Ale-ouse*. In time of War he had a Com-

mand, and kept his Souldiers in good
discipline, from Robbing and Plun
dering, as severe as *Tamerlane*: Bu
he never troubled his head about *Re*
ligion.

If God Almighty had created ma
for no higher end, then to live in Ci
vil Society, and to mind the things o
this interiour world, and this presen
life, there had been no better ma
then *Politicus*. But in as much a
man, created in the Image of God
hath (as a more excellent *nature* an
being then other Creatures, and mor
noble *Endowments*, so a more excellen
and higher end, *viz.* to seek, know
serve and worship God, and at la
come to enjoy him, and have Commu
nion with him; and that Religio
and true Piety is the only way an
means to attain that end, and tha
there is another *Country* to be looke
for after this. He was much to blam
for his *coldness* and indifferency in mat
ters of Religion; many thought hi
little better then an *Atheist* in hi
heart

heart, though his life not much faulty:

He never expreſt much zeal or regard to Piety, nor was he ever known to go to prayers by himſelf, nor much to look into his *Bible*: A piece of *Tacitus*, or *Livy*, or *Machiavel*, he would ſometimes diſcourſe of, and their Obſervations he did ſeem to relliſh, as well as any in the Books of *Moſes* and the *Prophets*: And for *Seneca*, and his *Epiſtles* of *Morality*, he did, in his Judgment, prefer them above, and did take more delight to read them, then all Saint *Paul*'s Epiſtles of *Divinity*.

Several Children he had, both Sons and Daughters: His Sons, he gave them all a taſte of good Literature, and gave them the breeding and education which was fit for Gentlemen.

His eldest Son was bred a Courtier, his name *Honorius*.

The second a Souldier, called Captain *Eupolemus*.

The third a Physitian, who travelled *France* and *Italy*, and took his Degree at *Padua*, his name *Temerarius*.

A fourth he bred a Merchant, his name *Dolosus*.

And the youngest he made a Scholler, and a vain in Poetry he had, his name *Gelasius*, a marvellous witty and pleasant Gentleman he was, full of his *Joques* and merry Conceits, that he made all the Company mirth wherever he came. Civil Gentleman all, but of the Fathers Religion.

His eldest Daughter he named *Honora*, her great Grand-mother w

a Lady of Honour to Queen *Bernice*.

And her Sister *Phantasia* was waiting Lady to her *Highness Drusilla*, much about the same time, in remembrance of whom he called his second Daughter by her name.

And the third was Madam *Eulalia*; she could sing and dance rarely well, and had her French and Italian very perfect, and was well read in forreign Histories, yet had never read the *New Testament* over twice in all her life, nor the *Old Testament* so much as once.

Eudoxia, the youngest, was the tallest and handsomest Woman of them all; an absolute *Beauty*, and of so rare a temper you could never anger her, and of so graceful a *deport*, that she took all persons: Had you seen her at Church, which was but seldome, you would think you saw a *Saint*; would you be serious at

other times, ſhe would be *ſerious*; would you be pleaſant, ſhe would be as *facetious*.

Goodly Ladies they were indeed all four, and as great Gallants as were either in Court or City: But to tell you how they ſpent their time, and what was their employment, would be a ſtrange ſtory to tell our Grandmothers, were they alive again, and much more ſtrange to the old Chriſtian Ladies that lived longer before them: Their *morning* was all taken up with *Dreſſing*, *Painting*, *Powdering*: The *afternoon* uſually ſpent in *Viſits*, or a *Play-houſe*; and at *night* a *Pack of Cards*: Theſe were the Books they were moſt read in, and had them more in their hands, then either *Bible*, *Sermon*, or *Prayer-book*; and indeed all of them did more frequent the *Play-houſe* then their Pariſh-Church, the *Prayer-houſe*, and were more attentive there then here: Twice or thrice a moneth was fair to come to *Church*; but at a *Play* three or four times a week

week was ordinary: To Church they came to *ſee* and to be *ſeen*, and that uſually when Sermon or Prayers were half ended; but to the Play-houſe they went to *learn*, and came in with the firſt, and ſtaid it out without tediouſneſs, as never thinking a *Grace* or *Sermon* too ſhort, or a *Play* too long.

Rabbi *Ben-Johnſon* was highly in their Books, and they more verſed in his Writings, then either Rabbi *Ben-Syrach*, or Rabbi *Solomon*.

But in as much as *Politicus* was no profeſt Enemy to *Moderation*, but wiſht her as well as he did *Extremity* (he cared for them much alike) we will let him go, wiſhing that the State may never have cauſe to fear any *Enemy* more, nor the Church and Religion need a *Friend* leſs.

CHAP. XI.

Of the Marriage of Moderation *her two Husbands, and Childre by them.*

NOw to return to the *Marriage* *Moderation*. Her Brother *Ph lodike* would fain have brought her t *Court*, and have her married to one his own Rank, a Privy Counsellor State, as knowing full well, how muc more good he might do, being assiste by such another *Privy Counsellor* i his own *Bosom*.

But her Brother *Philotheos* w earnest for a *Church-man*, his old Ac quaintance, bred with him in the sam Colledge, and his Chamber-fello (somewhat his *Junior*) Doctor E *sebi*

ſebius, and now alſo ſettled near him in a competent Living; a Grave and Reverend Miniſter he was as any in all the Country, an Orthodox and able Divine; to him the motion was no ſooner made by the Brother, but he preſently embraced it, both in reſpect of her ſingular Vertues, and of the Allyance to her Brethren. Soon after they were married, and moſt happily they lived, beloved of all the Pariſh, and honoured of all that knew them (Gentry, Clergy, and others;) but long ſhe enjoyed not that happineſs, for her Husband, being a ſickly man, and worn out with his Studies and painfulneſs in preaching, was taken away, to her great loſs, and grief of the Country, and ſhe left a ſad Widdow, big with Child, of which ſhe was after delivered, whom ſhe called *Settlement*; as ſweet and hopeful Child as ever Woman bare, had he lived, but he dyed in his Cradle.

After ſome good ſpace of time, her Brother *Philodike* deſired ſhe might be

be married to a *Statesman*; and h
was intimate with an Honourab
Privy Counsellor, whose name wa
Philodemus; to him he recommende
his Sister, and to him she was marrie
to his great contentment, and of a
the Court besides: He lived not lon
with her neither, being aged when h
married her, and left her with chil
again of *Twins*, who only lived to b
christened: They were two Sisters, a
lovely Babes as was ever lookt on
their names, *Peace* and *Plenty*, who dy
ed soon after their Father.

CHAP.

CHAP. XII.

the Trouble and Grief of Moderation: *Her laſt Will: Her Heir: Epitaph.*

ANd being now a Widow again, as ſeldom one Croſs or grief nes alone, both her Husbands, *Eu-ius* and *Philodemus* (and the Chil-n by them) being dead, who uld ſuffer no injury to be done her ile they lived, they ſo dearly loved . It fell out afterwards, that ſome her envious Neighbours, who bare no good will before, though ſhe er did them the leaſt wrong, uld be offering her many an af-t, and ready to pick any Quarrrel h her.

A poor *Widdow* is ever like the
broken in the hedge, soon *trod*
down; and old Friends now
grown Strangers, and, which
neareſt to her heart, her two Breth
who were wont formerly to ſupp
and countenance her in every th
that was juſt and reaſonable,
now under a Cloud: *Philodike*
appearing in a Cauſe, wherein I
cency had been oppreſt had he
ſilent (as his Grand-father *Jo*
and his Uncle *Nicodemus* had
before him) incurred the diſplea
of ſome great Ones, who procured
troubles; and *Philotheos* for be
now and then ſomewhat plain, a
little ſmart in an Uſe of *Reproof*;
both which ſhe was inwardly gri
in her mind (and they being un
reſtraint, or elſe keeping their Ch
ber by reaſon of their Age and In
mities) though ſhe had learned
endure any thing, and was never
ward to ſtir or move in her *own*
vate Cauſe; yet when ſhe ſaw
two Brethren concerned in point

their *Honour* and Reputation, and the
public more in point of *welfare*,
could not for her life ſit ſtill, but
preſents an humble and modeſt *Peti-*
tion in their behalf, which was but
ſuppoſes, that they might come to a fair
hearing; and when matters ſhould be
rightly underſtood, if they were
found Offenders, ſhe deſired no favour
for them; ſhe deſired no more, and
expected, at leaſt, ſhe might have been
called in, and ſpoken to, or her Peti-
tion read howſoever: But when no
admittance could be obtained for
Moderation, and inſtead thereof
taunts and Reproaches ſent after,
and told withall, that if ſhe moved
any further ſhe ſhould be ſecured (her
old friend *Extremity* was then *Door-*
keeper, and to be ſure would do her
no good office, and ſhe it was gave the
Answer, and it is thought of her own
head:) *Moderation* took it ſo to
heart, that ſhe never joyed her ſelf
after, nor had any delight to go a-
broad, but lived retired in her private
lodgings, and gave her ſelf to her
Devotions,

Devotions, and not long after depa
this life.

The news whereof no sooner c
to the Brothers hearing, but
struck them to the very heart, t
they both of them departed the
same day, not willing to *out-live* th
Sister *Moderation*. Never was
like heard of by all Relation, t
two Brothers and Sister should
three dye in one day (but they
loved most entirely, as if they all
but *one Soul*) and they were all th
buried together in the same Gra
the same Grave it was, wherein
Jebius and *Philodemus*, the two H
bands, and *Settlement* the Son, a
Peace and *Plenty* the Daug
ters of *Moderation*, had been laid b
fore.

Now was both Court, City a
Country full of Lamentations for t
death of three such eminent Perso
neither were the two Brethren mo
lamented, then was sweet and a
contenti

ntenting *all-pleasing Moderation*; ly *Extremity* rejoyced extreamly the death of *Moderation*; and *sobedience* rejoyced as much at e death of *Philodike* and *Philo-os*.

Philodike was most lamented at urt by the Grandees, Sage States-n and Patriots, for his grave ad-e and equal administration of Ju-e, whereby the general Peace of *liciana* was preserved.

Philotheos was most lamented by Clergy, and such as were learned, d able to judge of his Elaborate acts, his Solid and Learned Ser-ons, and his great Prudence in Ec-siastical Affairs, whereby the Cause Religion, and the Peace and Ho-ur of the Church, had been main-ned and preserved. But as their mes were above the understanding, was their worth above the cogni-nce of the *Vulgar*.

But

But as for *Moderation*, all kn
what she was well enough; all *Fe*
ciana had heard and talked much
her all the Island over; as good
Subject as could live under a Prin
a true *Daughter* of the *Church*, a
a *Mother in Israel*; and bewailed
was both in Court, City and Countr
by Man, Woman and Child, you
and old, simple and gentle, because
understood she had no interest but t
publick good, and desired favour a
protection only for such, as should
judged worthy to live in any we
governed State in the World: A
the more lamented she was, because
dyed without *Issue*, and left none
her name behind; yet being sick, a
knowing she was now near her en
she made her Will, and sent for
Kinswoman of hers, named *Repe*
tance (a Kinswoman once *removed*
younger sister to *Consideration*, de
before, and her she made her adopt
Child, and sole Heir and *Executri*
who so sadly took her death, th
she was not only *Close Mourner*

e Funeral, but went in mourning to r dying day, and could never get *oderation* (*dear Moderation*) out of r mind.

Never was the Lady *Dorcas* more mented, and her recovery more de- ed then was this Ladies: And very markable it is, though it be againſt e Religion profeſſed in *Feliciana*, put up any Prayers for their beſt iends when dead, yet did all pray *Moderation* when ſhe was dead and ne, and the moſt *Religious*, the oſt *heartily* of all others, and ſo do this day; yet not for the *reſting* of r Soul, but for her return or *Reſur- ion*, of which they have a ſtedfaſt lief and full expectation, grounded an old *Prophecy*, whereof I ſhall l you more anon. And ſeldom d any come near her Tomb, but ey bedewed it with their Tears, er which, as I remember, was En- ven in a Latine Character,

Heu placidè obdormit Venerand
Matrona Moderatio novam
expectans Resuscitationem
ante novissimam
Resurrectionem.

And under it was this Epitaph written in that Country Language,

Here lyes Intombed Matron Moder
tion,
True Friend of the Church, Joy
the Nation;
Her worth to few was known
Until that she was gone:
No Issue great or small,
This the saddest of all.
All ye friends that look on,
Pray for Moderation.
Long may she not stay, let the n
Generation
See out of these Stones rise a N
Moderation.

A

And to see what good Prayers can
! Not long after, when your would
we thought her had been quite
nsumed, *Moderation* did revive,
d her Spirit did return, yet
t into the former Corps (that
d been too great a Miracle for this
tter Age to believe) but as *Moses*
irit was once transfused into *se-*
nty others, so did her Spirit return,
d was transfused, and did enter
to many more, and made a happy
ange in them; They were now so
ny *new Creatures*, which made
e Author, and many others, sing
the words of that famous Ver-
,

Jam nova Progenies Cælo dilabitur alto.

There dropped down from Heaven high,
Of Mankind a new Progeny.

Yea, and which was the wonder
all, and you will hardly believe
even *Extremity* her self was cha
ged, and endued with another sp
rit, as the next Chapter will info
you.

CHA

CHAP. XIII.

Of the wonderful change wrought in Extremity, *and the occasion and means of it.*

BEfore I make an end, I ſhall tell you what became of *Extremity* nd *Diſobedience*: *Extremity* made a appy end, repented, reformed, and yed comfortably; *Diſobedience* lived bſtinately and dyed miſerably, and ho could look for other?

Extremity, as I told you before, as the only Enemy that *Moderation* ad in all the world, and had hated er extremely while ſhe lived; and e the only Perſon that rejoyced, and deed ſhe inſulted at her death.

But this Enmity lasted not al
wayes; for, as God would have it
within a few years after *Moderation*
death, *Extremity* fell into a fit o
Sickness, and a happy Sickness it wa
to her, (her *Extremity* was Grace
Opportunity) she was sore handled
An ordinary Disease it was not, bu
she was in great extremity an
pain.

The Physitians, who were sent fo
were at their Wits end, when th
saw her: They perceived her tro
ble lay deeper, and concluded, by
Conjectures they could make, it w
some inward trouble or grief oppre
sed her: And being much pressed
them, to declare whether it were so
no, she confessed at last it was so i
deed, and that she was much trou
bled in her *Mind*, and could get n
rest.

It was about her former course
life, and her many sins; especially
said, one thing lay heaviest upon h
abo

bove all others, which they were ong ere they could get out of her; et she was observed by them that watched with her, sometimes, between sleeping and waking, to mutter to her self, and they could overhear her now and then, and her talk was of *Moderation*; and many times he would start of a sudden, and look gast, and bid the *By-standers* look about, and tell her if they saw any hing; and sometimes would ask hem, if they saw not *Moderation* here. Once she lay, as in a *Trance*, nd seemed to them to pray and call pon God for mercy: At another ime she would cry out of her self, nd her former miscarriages, saying, h! vile *Extremity*! Ah! sinful retch *Extremity*! Ah! cruel *Extremity*! And once she told one of er Maids, that *Moderation* had appeared to her in her sleep, all clothed *white*, and with a smiling Countenance asked her, what reason she had be so bitter an Enemy to her, who ad never done her wrong in all her life?

life? and now she was dead continued her Enmity to her Friends: Told her, she was sent to admonish her to repent, and amend her wayes, then should she be a happy Woman.

This did much run in her mind, and she would often say, O! that *Moderation* were alive again! All the World should see, I did not so much hate her before, as I should now prize and love her.

She would often wish also, that *Eusebius* or *Philotheos*, the Husband and Brother of *Moderation*, were now alive, that she might manifest what respect she bare them, and that in her distress she might ease her mind to them, and receive some comfort from them, which she thought was not possible for her to have, but from the hands of some of *Moderation*'s Friends.

The

Then she began to make enquiry, what able and discreet *Divine* there was, to whom she might *unbosom* herself: And was told, there lived not far from her, a choice and prudent Minister, named *Agathophilus*, one well experienced in Cases and perplexities of Conscience, and one mighty tender in dealing with a troubled Spirit (a chearful and comfortable old Man he was, and a great cherisher of every Spark of good, were it never so little) and for that he had his name given him.

Extremity had never been acquainted with him before, although they lived not far the one from the other (nor indeed with many other *strict* Divines, whom she had looked upon, for the most of them, formerly, as a company of *Soure* and *discontented* persons) for him she presently sends, and he came immediately, and she at first sight of him was ready, somewhat like *Cornelius* to Saint *Peter*, to

rise

rise off her Couch and fall down upon her knees to him. He asked her how she did? what was her grief? She confessed she had been a grievous sinner, and had much offended; but one thing there was, which she had hitherto concealed, but now she would hide nothing from him; one thing there was, that troubled her more then all the rest; she had been a bitter Enemy to *Moderation*; and now she saw plainly (the Evening of Sickness is the Morning of Light) that she had been much mistaken in her, and feared she had much to answer for her *uncharitableness*; she had alwayes looked upon *Moderation* with an evil eye, as if she had been the vilest Creature alive, and therupon had hated her to the death; but now she was quite and clean of another mind, and did think she was as good a Soul as lived, and the most innocent, and saw that she was a better Christian then her self; wishing, with all her heart, that when she dyed, she might change places with *Moderation*,

n; and were ſhe now alive again, e would ſhew her all the love was ſſible: This and much more ſhe nfeſt, and the Tears guſhed out hen ſhe mentioned theſe things; d oft-times would lift up her eyes Heaven and pray, God forgive e my bitterneſs againſt *Moderati-*.

And another thing ſhe charged her lf withall, which ſhe thought made er more inexcuſable, and ſhe ſaid, e had never thought of it till in this er ſickneſs; and that was this; e had been formerly under the ands of cruel *Oppreſſours*, and could ot help her ſelf; and indeed ſhe had d *hard* meaſure, but it was not from e hands of *Moderation*, nor any of er Friends, who could only pity her, nd were troubled to ſee it; but by ther hands as *extreme* as *Extremity* er ſelf: Schollers have a ſaying, *One extream is moſt oppoſite to another*: But then ſhe had promiſed, and made a ſolemn Vow, that if ever ſhe ſhould

come

come out of her sufferings, she ha learnt to pity sufferers while she li ed, and should never countenance *V olence* again; yet since she had bee in that good condition she now en joyed; and *Moderation* she acknow ledged had not been backward to con tribute her best assistance for hers an the common benefit; she had bot forgotten *Moderation*, and her ow former Vows and Promises: An here she burst out into Tears a fresh.

Agathophilus seeing her in such a Agony, fell to comfort her, yet tol her, she had been much to blame fo her former *Violence*; but seeing sh was now so true a *Penitent*, and so changed in her mind, as she declared he bad her not fear, her case was no wayes *desperate*; and to confirm her he told her further, that in his Ex perience he had met with the like be fore, and could give her many Scrip ture *Instances*.

He

He would not tell her of *Manasses* (he said), and what he had done, yet found mercy, for his Case was quite beyond the *Line*, and *Eccentrical* to her Relation she had made.

But he could tell her of divers of no mean Quality, whose Names and Stories are no wayes *blemished* by it, that had been *drawn aside* sometimes as she had been: As *Darius*, a *Median* King; and *Ahasuerus*, the *Persian* Emperour (some part of whose Story is recorded by a Sacred Pen) whose good Natures had been wrought upon, by the *sollicitation* of some mis-informers, to pass some *Acts*, severe enough, against some of *Moderation's* Ancestors; yet upon further enquiry and satisfaction, gave a check and stop to further proceedings, repealing those Acts, and receiving into highest favour such as, by mis-representation, they had been whetted against; nor was it ever imputed

imputed to them as a note of *Inconstancy*, that they had rescinded such Acts, but is the brightest *Star* of Glory that shines in their *Story*.

And for your Father, *Saul* the *Second* (said he) of ever blessed Memory, that famous *Saint* and *Martyr*, I need not tell you what the former part of his Story was somewhat like yours, by your own relation: But he had been outrageous when time was, not only hunting *Moderation* out of house and home in her own Corporations, but persecuting her and her followers into *strange Cities*; yet did he not only find mercy, but for his memorable change and Piety, afterwards hath his Name set down among the *first Three*.

He was content to take the Taunt of *Heretick* at the hands of *Tertullus*, and of a *Mad Phanatick* at the hands of *Festus*

Festus afterwards, he was so much altered.

The like, I trust, said he, will befall you, whose former dayes, by your own confession, have been like his, that your last end will be as his also; and if you continue in this good mind, you will hereafter come into the same estate he is possessed of; for which purpose I shall ever pray for you, and, if you please, am now ready to pray with you—— which accordingly he did before they parted.

She was not a little comforted and settled in her mind, after her discourse with *Agathophilus*; and soon after she mended apace and recovered, lived many a day after, and made an happy end.

And to testifie the *reality* of her change (not long after this ill Fit she proved with Child, and when she

ſhe had gone her time ſhe was de
livered of a Daughter, and woul
have her called *Mitigation*, he
elder Daughter being dead a litt
before, whoſe name was *Violence*
and upon her Death-bed ſhe made
her laſt Requeſt, to ſome of *Mod*
ration's Acquaintance, that he
Daughter might be brought up wit
their Children, and if ſhe lived t
be beſtowed in marriage, it might b
to one of that Family, which ſh
deſired above any thing in th
World, as being verily perſwaded
God had a bleſſing in ſtore fo
that *Family*, then ſhould ſhe dye i
peace.

And ſo it came to paſs as ſhe de
ſired, for *Mitigation* was marri
ed to a near Kinſman of *Moderati*
on's, called *Philallelos*, the loveli
eſt Perſon in the World: He wa
all *Love*, and nothing but Love, an
ſo much his name ſignified when i
was given him, and he made it good.

And

And now can it not be expreſſed, what joy this Marriage cauſed all the Country over; for by this means, thoſe two great Families, of *Extremity* and *Moderation*, were united, which, while at enmity, had divided and diſtracted all the *Neighbourhood.*

Of the which memorable Sickneſs, Repentance and Recovery of *Extremity*, and her change, and the Marriage of her Daughter, one made this following Verſe, which though a plain and homely one, I thought fit to have inſerted.

Extremity *was ſick, and hard it is to ſay,*
In what extremity Extremity *then lay,*
Troubled much in mind about Moderation,
Whom ſhe had purſued with much Indignation.

Extremity *recovers*, *and a whil*
after
Into Moderation's *Stock marrie*
her Daughter.
They being made Friends, *the Worl*
was well amended:
Mitigation *ſurvives*, Extremity
ended.

CHAP

CHAP. XIV.

ntaining a digreſſion of the Author.

Am not ignorant, that many will look upon all this that hath been d of *Extremities* Sickneſs, trou- in mind, and Repentance, to be a Story, no more then *Modera-'s* riſing again. I ſhall not go ut to impoſe upon any man a be- of what he diſlikes, but leave ry one to think what he plea- n.

Only it is certain, that *Philallelos Mitigation* made a happy match, many there were that *gave them* , and wiſht they might live many

a good day together, and have many good Children between them, and hoped there would be much more Love among all the Neighbours then there had been for a while before: And, whencesoever it came, it was observed there was a free breathing of a Spirit of Love all over the Land, as if serene *Zephirs* had blown away all the former Storms and Clouds, and presented Men with a milder Air to breath in; and the content that most had in their hearts and their hopes, was *legible* in the chearfulness of their *Countenances*. But what the secret causes of this alteration and reconciliation between *Extremity* and *Moderation* were, is too deep a Mystery for *Hesychius Pamphilus* to penetrate. Only I shall relate to you what were the several Conjectures of several Persons, who would, if they pleased, assign their several Apprehensions, which might produce this happy effect.

First; This is not to be concealed, that the *Inhabitants* of *Feliciana* are people above any in all the World beſide, next to the *Word of God*, given much to the obſervation of *Divine Providences*; and they had taken notice, that after ſome hard dealing with *Moderation*, many diſtaſters had befallen that Iſland which though it were too high preſumption to give the reaſon of, yet is it but piety to take notice of) as the Apparition of ſome prodigious *Comets*, which amazed the Spectators, and were ſeen in that Iſland (whether *one* and the ſame, or *two*, or *three*) for about ſix moneths together, followed with a ſweeping *Peſtilence*, which took away an hundred thouſand out of the *Capital* City; and the ſame *City*, the year following, conſumed with *Fire*, for the greateſt part of it; and during all this time, a chargeable and doubtful War with potent Neighbours, con-

ſuming what Lives the Peſtilen
had ſpared, and what Treaſure ha
eſcaped the Fire. *Dreadful* and
mazing Judgments all.

With the pious ſenſe whereo
many of the Flanders being du
affected, began to reflect upo
themſelves; as ſometimes the *Pat*
arks did, in a day of their diſtre
and ſaid, *Are we not guilty co*
cerning our Brother, becauſe
ſaw the anguiſh of his Soul, wh
he beſought us, and we would
hear?

Others there are, that, next
the Goodneſs of God, aſcribe
principally to the Native and *larg*
hearted Clemency and Prudence
the *Prince*; who having obſerv
how patient and ſilent *Moderati*
had been under her Tryals; an
moreover, when ſome unquiet Sp
rits had been formerly ſtirring
home; and during the time of th

Wa

War, that was then afoot with the Neighbours abroad, *Extremity* it self could not find the least *defection* in *Moderation* from her wonted constant *Fidelity*. Thereupon the prudent *Prince* said to his people, as formerly another Prince had said to his, concerning the Family of *Jacob*, *Behold, these men are quiet and peaceable, let them dwell in the Land, and trade therein; behold, the Land is large enough, let us make Marriages with them, and take their Daughters in marriage with our Sons.*

Others again said, it was no more but this; the good hour was come, wherein God would bring *Moderation* out of her Troubles, as he had done *Joseph*, who had lyen in disgrace under some foul Accusations, *till the time that his Word came, the Word of the Lord had tryed him; then the King sent and loosed him, the Ruler of the peo-*

ple, and let him go free: And th
rather, becauſe he had been *in*
formed by ſome about him, that h
had skill in opening *Divine Re*
velations, and might be of grea
uſe in preventing a (ſpiritual) *Fa*
mine.

Others again, that it had bee
with the Daughter now, as it wa
with her Father *Hyperzeloter*, bot
in his firſt and laſt: *Time* and *im*
mediate inſpiration from God, ha
wrought this bleſſed change in him
who, after his intemperate zea
ſpent againſt *Moderation*, becam
now her great Friend, Patron an
Advocate, and then the moſt glo
rious Champion for Truth, Piet
and Charity that ever was, and
moſt Eminent Inſtrument of goo
to the *univerſal* Church; afte
which, it is obſerved by a Sacre
Pen, *Then had the Churches re*
in all Judea, Samaria *and* Galilee
and were edified, and, walking i

th

the fear of the Lord, and in the Comforts of the Holy Ghost, were multiplyed. And in all the Churches, where Tidings came of this blessed change, *They glorified God in him.* The like was now done in all *Feliciana.*

Howsoever it was, and whatsoever may be thought the cause, it becomes not *Pamphilus* to determine; but all remembred, what a *Blessed*, *Peace-making*, and *Great-Uniting-Monarch* of a famous Island, had given for his Motto upon his Coin, *A Domino factum est illud, & est mirabile in oculis nostris*: This was the Lords doing, and it is marvelous in our eyes: who had united Kingdoms, formerly divided, and at enmity; and said, the like had befallen them; and therefore desired God might have the whole *glory* and praise ascribed to him.

Only

Only this is certain, nothing could have been done more to the general satisfaction of the sober sort of Men in the Island, to raise up their hearts in the highest praise of God, and to the greatest measure of thankfulness to so *Gracious* and *Prudent* a Prince and to the cementing of Christian Love and mutual good Affection all the Island over (only *Disobedience* was much discontented; and looking scornfully out at a Window (as *Michal* once, when all *Israel* were in their highest joy at a great *Festival*) and shook her head:) So that *Israel* of old did not more rejoyce, when the King had brought the *Ark* out of a *private* House into *publick* again, and appointed it a fixed Station; or when the Son of the same King had newly *Dedicated* the holy Temple; it being set down in their sacred Stories, that both these Princes blessed their people, and they were again blessed by their people: And the conclusion of the Story of the latter

latter was this; after his Devotions ended, *He sent away the people, and they blessed the King, and went into their Tents, joyful and glad in heart, for all the goodness the Lord had done for David his Servant, and for Israel his People.*

CHAP

CHAP. XV.

What became of Diſobedience *and her Children, they being quelled and reduced, what a happy World followed, according to an old* Prophecy.

NOw, when we ſhall have diſpatched *Diſobedience* out of the way, our work is at an end; we ſhall therefore tell you what became of her, now there was no other Enemy to be ſuppreſſed; And would we could ſay, ſhe came to the like good end *Extremity* made: But it was never likely.——

She

She was not of like Temper and Spirit as *Extremity* was, ever to be touched with any ſenſe of *Honour* or *Conſcience*.

Extremity was of a *Generous* Spirit, and *Noble* Education, and ever bare a true Love to her Country; only too too *paſſionate*.

Diſobedience, on the other ſide, was of a dogged, ſurly and unquiet Spirit; nothing could pleaſe her, neither could ſhe well tell what ſhe would have, only fretted at the times, and her own private condition.

But now thoſe great Families of *Extremity* and *Moderation* being united and allyed, there was no fear of any conſiderable diſturbance *Diſobedience* could make. And to make ſure, and timely to prevent any miſchief that any of the *Children of Diſobedience* could hatch or deviſe,

deviſe, *Extremity* and *Moderation's* Friends agreed, with their united Forces to fall upon them: And they being within a ſhort time after up in Rebellion, it was the Lot of a Party of *Extremities* Forces to give the firſt charge, who ſcattered the body, and took ſome of the chief Heads, and made them Examples; and *Moderation's*, with their Party, took ſome others: And both agreed, to the terror of the reſt, to ſend them bound to their Father *Abſalom's Oak*, drawn backward in his Chariot by his *Mule*, whom when ſhe carried thither, and had left them ſafe hanging by the head, between *Heaven* and *Earth*, upon a *three-forked* Branch (the *Wood* devoured more that day then the *Sword*) the lightened Beaſt went away from under them, leaving them hanging.

Some of the reſt that were taken ſtragling, were made to go on Pilgrimage

rimage a foot to the *Oak of Reformation*, a Tree which had formerly one good service on like occasion the dayes of their fore-fathers: nd because this Tree was somehat higher then the former, they ere fain to climb, or else to be fted up to it, and presently afer, the kind Earth, to rid the World f them, *opened*, and they *were allowed up with the Congregation of biram.*

The Heads being taken off thus, he rest submitted, and fell to ard Labour; all save a few deperate ones, who seeing they could o no *more good* on it (others call t *mischief* and wickedness) fled the sland: Only some (too many of hem too) of the latter brood of *Disobedience*, the *Hectors* and *Tories*, the Drunkards, Whoremongers, and other vicious persons, remained sculking in Corners, and harboured in wicked houses, whom

it

it is hoped, the good and whol
some *Laws* of the Island (for the
are no better any where) and *d*
execution of them, may, in tim
reduce from the evil wayes of the
Mother *Disobedience*; then no N
tion in the World more happy, an
may well be called *Feliciana*, or *El*
siana for ever.

But already all Storms were sca
tered, and an happy Calm follow
ed, and there seemed to be a new
World: The *Island* was settled
Armies disbanded, every Man sat
under his own *Vine and Fig-tree*
eating, drinking and making merry
as in the *older* World, or in th
Halcyon and *Golden* dayes of *Solo*
mon's Reign, rejoycing, that *Merc*
and *Truth*, *Righteousness* and *Peace*
Extremity and *Moderation*, had kis-
sed each other: And the Primitive
times did seem to be returned,
wherein they did *eat their meat*
with gladness and singleness of heart,
praising

aising God, and having favour with the people, and the Lord added his Church dayly such as should saved. And all good Men pray, long may *Extremity* and *Moderation* be friends, or rather, no re *Extremity*, but alwayes *Moderation*.

And then many could remember, there had been an old *Prophecy*, which their Fathers had ld them (foretold many a day one by a holy Man) which as now fulfilled, and was to this ect.

Moderation *shall Revive*, Extremity *shall Cease*,
Disobedience *stoop to Reason*,
All end in Peace.

he Envy of *Ephraim* shall cease; *Ephraim* shall not envy *Judah*, nor *Judah* vex *Ephraim*.

Te Duce, ſiqua manent ſceler
veſtigia noſtri,
Irrita perpetua ſolvent formid
ne Terras. Virgil.

Glory to God in the higheſt, a
Earth Peace, and good will
amongſt Men.

5 FE 62
Mod

loderations *Receipt*,

(taught her by her

Aunt Experience;)

veraign to cure any

iſtempers in the Church, eſpeci-
lly inward in the Bowels; as
alſo of excellent vertue
againſt a Ruptnre.

BLeſt Soul! ſhe taught
how to ſecure
he Church. 'Twill do,
if put in ure.

Moderation's

A *Pound* of *Piety* ſh
ſingles,
As much of *Charity* the
mingles:
Zeal bruis'd with *Know*
ledge next ſhe takes,
(Two *Pugils* a ra
Compound makes)
Then tops of *Prudenc*
and the *Pith*
Of *Elder* Faith, *Sta*
Truth, therewith

A good handful of *Humility*,
Some mild *Forbearance*,
Unity
In Matters *Mayn*; Opinions *New*,
Leaves, Roots and Stalks away she threw;
And to make sure it shall Digest,
Loyalty sweetens all the rest.

THE Outlandish Names IN THIS DISCOURSE ENGLISHED.

ABaddon, *and* Apollyon, *Names given in Scripture to Satan, signifie a Destroyer.*

Agathophilus, a *Lover of Goodneſs or good Men.*

Anaideia, *Impudence.*

Aſotos, *a Prodigal or Riotous perſon.*

Avernus, *a Lake put for Hell.*

Blandula, *a fair ſpoken Woman, or a Flatterer.*

Ben-hagios, *an holy Son.*

Bar-Jonah, *the Son of the Dove.*

Crapula, *Drunkenness, or Excesses.*

Circe, *a Witch, whose Cups turned men into Swine.*

Donna Olympia, *a Roman Lady, who lately managed all Affairs for the Pope, at the Court at* Rome.

Donna

Donna Spatulosa, *a lascivious Lady.*

Dolosus, *Subtle, or Crafty.*

Eulaleia, *a well-spoken Woman.*

Eudorla, *Comelinesse, or making a fair shew.*

Eupolemus, *a good Warriour.*

Eusebius, *a Godly person.*

Eutra-

Eutrapeleia, *Jesting, or Merriment.*

Feliciana, *an happy Island.*

Gelasius, *one given to Laughter.*

Hyperphiladelphotus, *one exceeding loving to the Brethren.*

Hyperzelotes, *excessively zealous.*

Miso-

Misoponos, *one that hates labour and pains.*

Phantasia, *Pomp, or Gallantry.*

Philautos, *one that loves himself.*

Philallelos, *one that loveth others.*

Philedonos, *a lover of pleasure.*

Philodemus, *a lover of the people.*

Philo-

Engliſhed.

Philodike, *a lover of Juſtice.*

Philotheos, *a lover of God.*

Porne, *a Harlot.*

Probation, *Tryal.*

Temerarius, *Raſh, or venturous.*

FINIS.